

Demosthenes - In Androclionem

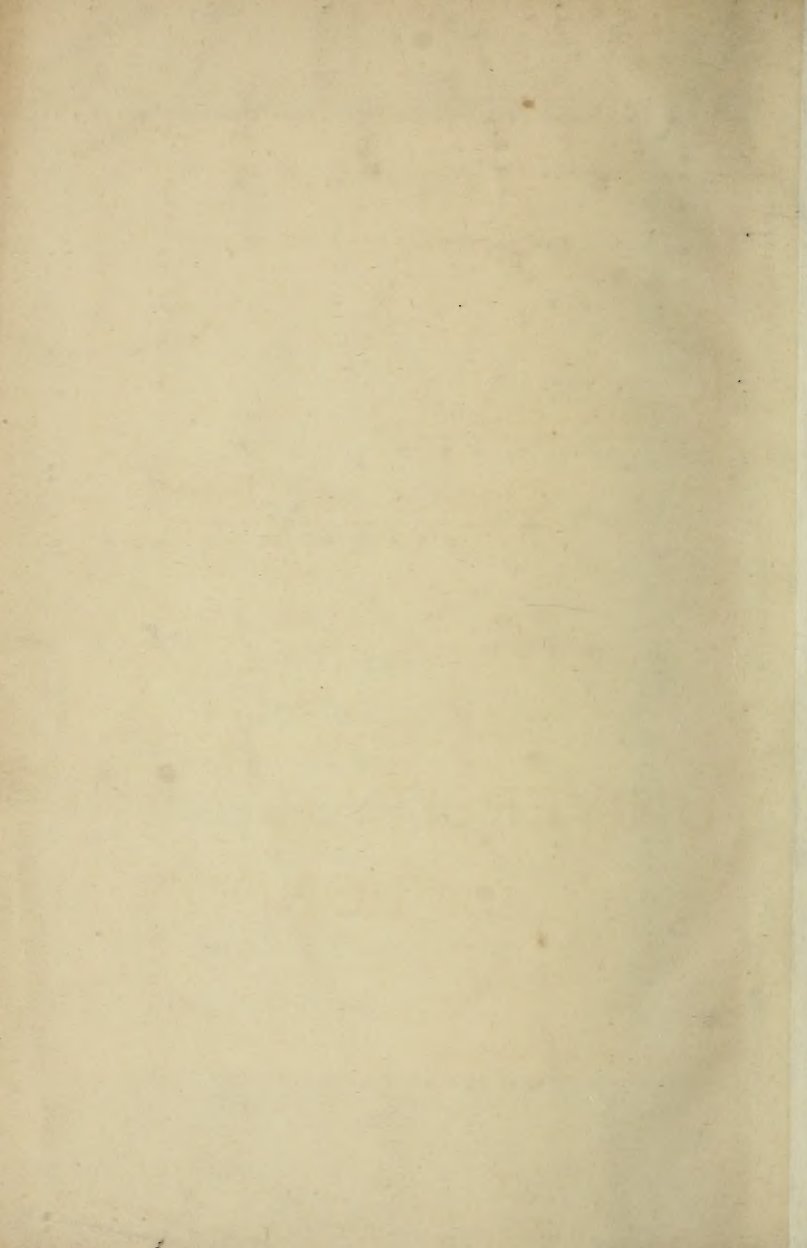
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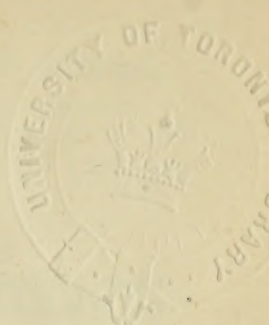


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Prospectus of
Classes and Books
FOR THE
EXAMINATIONS
OF THE
UNIVERSITY
OF LONDON.

3887
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All communications should be addressed—

*THE PRINCIPAL,
University Correspondence College,
Cambridge.*

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University Correspondence College.

(With which the Intermediate Correspondence Classes are connected.)

SPECIALLY PREPARED COURSES OF LESSONS

ARE GIVEN FOR THE

EXAMINATIONS OF THE

UNIVERSITY OF LONDON

In Arts, Science, Laws, and Music, and for some of the Medical Examinations; they embrace all that is requisite for success, yet relieve students from all superfluous work, the specialities of the Examination being always kept in view. The Correspondence Classes furnish an amount of aid to each pupil for which the fees charged would be totally inadequate, but for the large number requiring the same preparation. They, however, ensure him all the benefits of *individual* tuition, the *individual* interests of each pupil being studied, and general arrangements modified to suit each particular student wherever practicable. Correspondence students have one great advantage over oral students; in their case all explanations, solutions, and remarks, are committed to writing, and can be studied at length for present purposes, and retained for future reference.

The instruction is *not* given simply by *Papers* of Questions (although the papers of the last twelve Examinations in each subject have been carefully analysed, the questions classified, and, where the present requirements are the same, given to the student to answer), but as set out in the General Method of Work below. Not only is the pupil led to acquire the requisite information, but he is practised in the best way of showing it to advantage in Examination.

GENERAL METHOD OF WORK.

Each week the pupil receives a Scheme of Study, which consists of Selections from Text-books, Distinction of Important Points upon which stress is laid in his Examination, Hints, Notes on difficult and salient portions, etc., and Illustrative Examples with selected Text-book Exercises in Mathematical Subjects. After the first week, along with these, a Test Paper (compiled from previous Examination Papers) is given on the work of the preceding week, the answers to which must be posted to the Tutor on a day arranged. These are then examined and returned with corrections, hints, and model answers in each subject, and solutions of all difficulties.

SPECIAL ADVANTAGES.

Weekly communications. Double the number of lessons usually given, without increased fee. Full Notes to *each* lesson. Model Answers to *each* Test Paper, for revision just before the Exam.

University Correspondence College.

TUTORS.

M.A. Camb. and Lond. Univs., Wrangler, Exhibitioner, Scholar, and Goldsmith Prizeman.

M.A. London (Classics and Anglo-Saxon).

(Had 27 Successful Private Pupils at the B.A. Exams. 1886 and 1887.)

B.A. London, Double Honours in French and German (1st Class).

M.A. Double 1st Class Hons., late Examiner.

B.Sc. (Hons.), M.B. (Hons.), First-Class Honours at Inter. B.Sc. and Prelim. Sci., Sub-Examiner of Lond. Univ.

M.A. London, Gold Medallist in Classics.

B.A. Lond.; Hons. in English, French, German, and Classics (First Class); Div. I., Class II., Classical Tripos, Cambridge.

B.Sc., F.C.S., F.I.C., Honours Graduate of London.

M.A. Lond. (Mathematics), and Cambridge Wrangler.

B.A., First-Class Degree, 1884; Matriculation Honours, 1883.

M.A. University Prizeman, First-Class Honours.

B.A. Lond., First-Class Honours (Classics) at B.A.; Double Honours (French and English) at Inter. Arts; Second in Honours at Matric.; University Exhibitioner.

B.Sc. Lond., First in First-Class Honours both at Inter. and Final.

B.A. Lond., First in First-Class Honours in Classics both at Inter. and Final.

M.A., First-Class Honours (Mental and Moral Science, etc.), Author of a Manual of Psychology and Ethics for Lond. B.A. and B.Sc.

LL.B., First in First-Class Honours, Jurisprudence and Roman Law, and Honoursman in Common Law and Equity.

And other Honours Graduates of London in special subjects.

University Correspondence College.

MATRICULATION EXAMINATION.

(In 1887, every pupil who went up passed; at Jan. '88, Four took Honours.)

The *General Method of Work* (see p. 3) is employed in preparation for this Examination, the special Authors, etc. for the half-year being carefully gone over and additional Test Papers on them provided.

Students are not admitted to the Systematic Courses unless they possess—

In Languages—a knowledge of *Accidence*, up to and including the Regular Verb;

In Mathematics—Euclid, Books I. and II.; Algebra, First Four Rules; Arithmetic, a fair all-round knowledge.

In English—a good grounding.

There are two Courses open to qualified students :

I. THE ORDINARY COURSE.

FEES.

(All fees are strictly inclusive, and payable as arranged on joining.)

	£.	s.	d.
Any single Subject	1	1	0
Composition Fee for <i>all</i> Subjects	6	6	0

An Ordinary Course consists of eighteen lessons (or sets of lessons) in each subject, in addition to Author Papers. If all subjects are being taken, it is generally best to study half one week and remainder the next, distributing the work over about a year, reckoning vacations.

For the benefit of those who have failed in one Examination, and wish to proceed to the next, or for those who can devote all their time to study, there is

II. A SPECIAL COURSE,

beginning eighteen weeks before each Examination.

FEES.

	£.	s.	d.
Any single Subject	1	1	0
Composition Fee (for <i>all</i> Subjects)	5	15	6

For **Self-Preparation Courses**, see page 8 of Prospectus.

PRELIMINARY COURSES

are arranged according to the pupil's requirements, at the rate of One Guinea for Twelve Lessons. Composition Fee for two or more.

A Certificated Master should have every chance of passing the Examination by means of the ordinary course, or he may take the

SCHOOLMASTERS' SPECIAL COURSE

for June, commencing early in February, arranged mainly for the sake of Students leaving Training Colleges at Christmas. Fee, One Guinea per Month. Full preparation in week subjects, and Self-Preparation Courses (with assistance) in others.

University Correspondence College.

INTERMEDIATE ARTS EXAMINATION.

(At the Exam., July, 1887, 20 pupils passed.)

The *General Method of Work* is carried out fully; the Schemes of Work, etc., provided are very full, and Correspondents for this Examination, while receiving all the benefits of individual tuition—solution of all difficulties, special attention to weak points, etc.—enjoy the common advantage of Courses of Instruction which have been specially prepared at such labour and expense as can only be repaid by the large number taking them.

In addition to the fixed subjects, the Authors and Special Periods are gone over, and the student's knowledge of the most important points continually tested and strengthened.

FEEs.

(Strictly inclusive, and payable as arranged on joining).

	£	s.	d.
Mathematics*... ..	3	3	0
Latin, Greek, English, or French	2	2	0
Full Preparation for Intermediate Arts Pass	9	9	0
Honours—English† or French, in addition to Pass	1	11	6

„ Other Subjects, Fees on application.

Preliminary Courses in Greek and French for students
not taking these subjects at Matric., 30 lessons ... 1 11 6

These are held during the vacation, and may be taken two or three times a week if desired.

A single Pass Course consists of not less than 30 lessons. The advantage of this over shorter courses is obvious. The pupil sustains an interest in his work more readily, and gains confidence from the knowledge that the proper amount of attention is being given to each part, and that all will be gone over and recapitulated in good time for the Examination.

Correspondents may join the Class at the beginning of September (*Early Section*), October (*Ordinary Section*), or November (*Late Section*), by special arrangement at any time. A *Special Class* will be formed early in February, mainly for the sake of those Honours Matriculants who wish to go up for the next Examination, and consisting of the Ordinary Course without the revision lessons. Fee, £7. 7s.

* No effort has been spared to make the Mathematics Course a success; it is carefully graduated, and smoothes the difficulties of the subject; a type of every Examination question is solved, and in Conics an Illustrative Example is introduced after nearly every paragraph in the text-book. The Full Course consists of thirty Lessons in Trigonometry, thirty in Algebra, thirty in Geometry, twenty in Conics, ten in Arithmetic, and each Lesson is followed by a set of questions.

† A Prize of £5 will be given to the student who takes highest Honours, if not less than six join.

University Correspondence College.

BACHELOR OF ARTS EXAMINATION.

(In 1887—First Session of Preparation for B.A.—Ten out of Twelve passed.)

The *General Method of Work* is pursued for this Examination, Special Papers for the prescribed Authors being provided weekly. The Test Papers are generally compiled exclusively from questions set at previous Examinations. Where the present regulations have not been sufficiently long in force to admit of this, they are supplemented by, and, in the case of questions to which solutions are easily obtainable (e.g., from our "B.A. Mathematics"), made up of, *questions of the same type*.

Special help is provided in "Unseens," as well as additional help in Prose for weak students.

Ordinary Course. An ordinary Course in any subject consists of Thirty Lessons, in addition to Author Papers in Latin and Greek. The Papers being distributed over the whole session, short vacations being provided for frequent revision.

	£.	s.	d.
FEES.—Full Preparation for the Examination ...	12	12	0
Any single Subject	3	13	6
Additional for second and third Subjects, each	3	3	0

Students may commence this Course either on September 2nd or November 19th, or by special arrangement at any time, taking the lessons at regular intervals to suit their convenience. If there are sufficient applicants, a class will be formed early in October.

Special Course. In this Course, the Lessons and Author Papers are the same as in the Ordinary Course, but the Revision Papers are omitted, reducing the number to twenty-five, thus making it specially convenient for those who have previously failed at the Examination, or who are unable to begin early in the session; the former should, if possible, begin November 19th, 1887, but may postpone joining until February 4th, 1888.

	£.	s.	d.
FEES.—Full Preparation for the Examination ...	10	10	0
Any single Subject	3	3	0
Additional for second and third Subjects ...	2	12	6

Short Courses in Special Subjects, consisting of twelve or thirteen Lessons, and completely covering the ground required in them: (1) Latin Grammar and Composition. (2) Roman History and Geography, including the special period, (3) Greek Grammar, &c., (4) Greek History, &c., (5) Logic, (6) Psychology and Ethics, (7) French, (8) the more difficult English subjects.

Fee for any one Subject ... £1. 11s. 6d.

Students may also take a Course of Latin or Greek Author Papers for One Guinea. If in conjunction with any of the Short Classical Courses, Half-a-guinea.

For **Self-Preparation Courses, Oral Classes, and Private Tuition** see page 8.

Students who have passed Inter. Arts and wish to take two years over B.A. preparation may with advantage do so, as special arrangements are made for them.

University Correspondence College.

SELF-PREPARATION COURSES.

Students who do not wish to go to the expense of being fully prepared, but who wish to know the scope of the Examination, the principal points to be attended to, and to regulate their reading and economize time, may take

Self-Preparation Courses.

If, in addition, full preparation be required in weak subjects, a favourable composition fee will be charged.

For Self-Preparation, weekly lessons are given, each consisting of a scheme for study, selections from text-books, distinction of important points, hints, notes on difficult and salient portions, etc., and illustrative examples with selected text-book exercises in Mathematics. At the end of the week a Test Paper (compiled from previous Examination Papers in fixed subjects) for self-examination is provided, and followed by complete solutions to it. *The differences between these and other courses are, that students' answers have not to be sent to the tutor, and special arrangements have to be made as to solution of difficulties.* The lessons are sent out on same dates as in the Ordinary and Special Courses: or by arrangement at any time up to the month before the Exam., so proving useful for revision.

Fees for Self-Preparation Courses.

(Postages, as in other Classes, included.)

MATRICULATION.

	£.	s.	d.
Two Subjects... ..	1	1	0
Additional for each Subject... ..	0	10	6
If extending over not more than six months, Composition Fee for all Subjects	2	2	0

INTER. ARTS.

Any single Subject	1	1	0
Composition Fee for all Subjects	4	4	0

BACHELOR OF ARTS.

Single Subjects	1	11	6
Composition Fee for all Subjects	5	5	0

For other Examinations there are no Self-Preparation Courses, except in Mathematics Pure and Mixed.

PRIVATE TUITION in London and Cambridge at any time.
ORAL CLASSES during the Long Vacation.

University Correspondence College.

MASTER OF ARTS EXAMINATION.

Systematic preparation is offered for this Examination by tutors of the highest standing, several of whom took the Highest Honours attainable at London in their branches. In general, the course is spread over two or three years, corresponding to the stages mentioned below; but, with the exception of the Notes, Papers, and Hints, which apply equally to all going up for the same Examination, the tuition is purely individual, and lessons can be taken exactly at the student's convenience. Each course consists of at least 30 lessons, where not otherwise stated.

In Mathematics there are three stages to be taken by a student who has acquired only a knowledge of B.A. Pass subjects—

	£.	s.	d.
<i>First Stage</i> , equivalent to the Inter. Arts Honours Course, assuming only the B.A. Pass Course, which it however recapitulates. Fee	6	6	0
<i>Second Stage</i> , requiring Knowledge of First Stage, and leading up to B.A. Honours standard, and recapitulating previous work. Fee	6	6	0
<i>Third Stage</i> , being the additional subjects required for M.A., and revision of previous stages. Fee ...	10	10	0
<i>Composition Fee</i> for the Three Stages	21	0	0

In Mental and Moral Science.

<i>First Stage</i> , B.A. Honours subjects, excluding the special authors (for which the fee is £3. 3s.). Fee ...	6	6	0
<i>Second Stage</i> , assuming B.A. Honours standard, and preparing for M.A. Fee...	10	10	0

Classics.

<i>First Stage</i> , Inter. Arts Honours. Fee	6	6	0
<i>Second Stage</i> , B.A. Honours. Fee	6	6	0
<i>Composition Fee</i> for Stages I. and II.	10	10	0
<i>Third Stage</i> , preparing for M.A., and assuming an attainment of B.A. Honours work. Fee	10	10	0

Tuition in other Subjects may be procured at about the same fees to an average Honour student.

Parts of the Courses may be taken at proportionate fees.

University Correspondence College.

INTER. SCIENCE AND PRELIM. SCIENTIFIC.

(In July, 1887, First, Second, and Third Class Honours were obtained.)

The *General Method of Work* is here supplemented by drawings, salts for analysis, and other practical aids.

- (1) **Pure Mathematics.**—See page 6, under Intermediate Arts.
- (2) **Mixed Mathematics.**—Fifteen Lessons, according to “General Method of Work”... .. Fee £. s. d.
Self-Preparation Course 1 11 6
- (3) **Chemistry.**—Thirty Lessons, on the usual plan in Theoretical Chemistry, and salts for analysis sent. Fee 3 3 0
- (4) **Physics.**—The Course consists of 30 double lessons, two subjects being taken simultaneously ... Fee 3 3 0
- (5) **Biology.**—In this subject full directions for work are given, and numerous sketches provided.
Fee for the Course of 30 Lessons 3 3 0
Additional for direction of Practical Work ... 1 1 0

Intending correspondents are warned that it is next to impossible to begin this subject without practical assistance, and cannot be admitted to the classes without the tutor thinks they have a fair prospect of success.

Full preparation for Inter. Science	...	...	...	12	12	0
“ “ Preliminary Science	...	...	...	10	10	0

Honours Fees on application.

Private tuition and Laboratory Practice for the Inter. Science Examination may be obtained in London at any time during the year.

B.Sc. EXAMINATION.

According to the *General Method of Work*—

Any single Subject	...	...	...	...	5	5	0
Full Preparation for the Examination, excluding practical work	...	...	...	...	12	12	0

Honours Fees on application.

Private tuition and Laboratory practice in London by arrangement.

LL.B. EXAMINATIONS.

Students are prepared for these Examinations on a special system, under the direction of a London LL.B., Double Honours, First in First Class.

Full preparation for the Pass, Intermediate or Final LL.B., 60 Lessons	12	12	0
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Single Subjects at proportionate rates.

Honours Fees on application.

University Correspondence College.

SUCSESSES DURING 1887.

At both **MATRICULATION** Exams., every Pupil who went up was successful.

At **INTER. ARTS** twenty pupils passed (only three of whom were in the Second Class), a result greater than that of any other College or Classes.

A copy of the Pass List will be sent free on application to any intending correspondent.

In the Honours Examination, Second and Third Class Honours were obtained at Inter. Arts; and First, Second, and Third Class Honours at **INTER. SCIENCE** by our students.

At **B.A.** ten Pupils passed, out of twelve who went up.

In Jan. 1888, four students took Honours at Matric., one qualified for University Prize.

At Prelim. Sci. one-fourth of the whole list of those who passed the entire examination were U.C.C. students.

These successes do not include those in Oral Classes or by individual Tutors, one of whom alone passed twenty-seven at B.A. during 1886 and 1887.

ABSENCE OF FAILURES.

The record is still unbroken that

NO STUDENT

of University Correspondence College

EVER FAILED

at an Examination for which he had worked fully through the Ordinary Course.

PRIZES.

A Prize of *Two Guineas* is awarded on the result of each Matriculation Examination to the

PRIVATE STUDENT

who takes the highest place at the Examination.

AT EACH JUNE EXAMINATION,

The Two Guinea Prize will be awarded, and also

A STUDENTSHIP

OF

TEN AND A HALF GUINEAS.

If the winner heads the Matriculation List, an additional Prize of

TEN GUINEAS

will be given. The two latter are open only to Students of University Correspondence College, the former to all private students who send their names four days before publication of the classified list.

University Correspondence College.

THE TUTORIAL SERIES.

“The grand maxim of learning is to fix the mind on the right things. To put it in a paradoxical form, to know what to forget is the secret of learning well.”—REV. E. THRING.

The *Schoolmaster*, of May 21st, 1887, says:—“This series of Guides to the Examinations of London University will prove extremely serviceable to candidates. They are—as Guides should be—confessedly limited in scope, but they give just the kind of direction and advice that a student needs, pointing out the most reliable, helpful, and recent sources of information, and plainly indicating points of special importance. In the Mathematical Guides for Matriculation and the Intermediate, the syllabus is divided up into weekly or fortnightly portions, and all the handbooks give sets of examination questions, with solutions to the exercises in mathematics. Drawn up in a useful and workmanlike fashion, the books give abundant proof of sound scholarship specialised and applied to the requirements of the London examinations. Speaking from the recollection of our own undergraduate days, it is painfully evident that such works as these would have saved us many an hour’s hard and profitless grind. We can unreservedly commend the series, believing that such aids, supplemented by judicious teaching in weak subjects, may place a London degree within reach of a considerable number of our readers.”

The *Educational Journal*, of the same date, says:—“These books save the student an immense labour, and, being from the pens of professional scholars, the information is not only correctly stated, but easily understood.”

“I have looked through your Guides to London University Examinations, and I think them exceedingly good. The advice given is just of the right kind, and cannot fail to be useful. I shall have pleasure in recommending these little books.”—H. S. HALL, M.A., Joint Author of Hall and Knight’s *Algebras* and Hall and Stevens’ *Euclid*.

University Correspondence College.

THE TUTORIAL SERIES.

INTERMEDIATE ARTS GUIDES.

Published the week following the Intermediate Examination in Arts.

CONTENTS:—The Papers set at the Examination—Complete Solutions to the Mathematics—A Practical Guide to suitable Books for private students preparing for the Examination, and the announcements of the chief publishers of editions of Authors prescribed for the next year, with advice as to the cheapest and most useful, etc.

No. 1 was published July, 1886. Price 1s.

“Students preparing for London University Degrees are recommended to see this little book, which is full of that particular kind of information so needful to those about to undergo examination. The article on ‘Suitable Text Books for Private Students’ is specially commendable.”—*Teachers’ Aid*.

“The Intermediate Arts Guide contains an excellent selection of Text Books.”—*Practical Teacher*.

“A really useful Intermediate Arts Guide, than which nothing can be better for the private student who intends to present himself at the London University Examination of next July.”—*School Guardian*.

MATRICULATION DIRECTORIES.

Contents on the same lines as the Intermediate Arts Guides.

No. 1, January 1887; No. 2, June 1887; No. 3, January 1888. Price 6d.

A free distribution of 500 copies will be made to all C.M.’s and other authenticated private students who express their intention of studying for Matriculation and send their names and addresses, along with postage, direct to the Authors, during the month before the Examination.

“The candidate may save himself much expense and waste of time by seeking the help of this little book. Everything in the little book is eminently practical, and inspired with practical knowledge of the necessities and demands of the occasion.”—*School Board Chronicle*.

“A handy guide to the London Matriculation Examination; it points out the best books to be studied, as well as the best ‘cribs’ to be consulted. The papers are followed by ‘Solutions of the Mathematical Papers,’ which the student will find of the utmost value.”—*Educational News*.

“They contain valuable introductions; they are worthy of the attention of our readers.”—*Irish Teachers’ Journal*.

“To a very large number of men these Guides will, no doubt, come (like the Pickwick pens) ‘as a boon and a blessing.’ They would find some useful general hints as to reading up for an examination, and an excellent suggestive list of the best text-books in each subject. We cordially recommend these Guides to the notice of all who are interested in the cause of Higher Education.”—*School*.

University Correspondence College.

THE TUTORIAL SERIES.

INTERMEDIATE (B.A. and B.Sc.) MATHEMATICS.

CONTENTS: Review of the most suitable Text-books—A detailed Course of 30 weeks' (or fortnights') Study for private students, which has been worked successfully by the pupils of the Intermediate Correspondence Classes—Hints for the Examination—Structure of Papers—A Complete Series of Test Papers, each consisting of 10 Questions (taken from previous papers), parallel with the schemes of reading, and 100 Miscellaneous Questions, together exhausting all the Examination Papers of the last 12 years, and all the questions in Conics agreeable to the present regulations since 1843—Answers to all the Test Papers, and Solutions to 1886. Price 2s.; cloth, 2s. 6d.

"This is a book of very special value to the student preparing for the "Intermediate" Examination of the London University. It begins by describing minutely the books best suited to the subject, and the portions of them most likely to be useful. The next section lays down minutely the work of each of thirty weeks, assumed to be the time required for going over the field of examination. Then follow over 50 pages of examination papers, miscellaneous questions and answers. To that succeeds a "Recapitulation" of the entire field of work, in the form of hints on every portion of it, such as "very important," "have up thoroughly," "constantly required," "one given nearly every year," &c., &c. The book closes with solutions of special problems which it is desirable that the student should be able to solve. The value of such a book to one preparing for the examination is very great. There is no time lost in aimless efforts; the relative value of every part of the work is known at the outset; the mind is entirely relieved from the partial paralysis inseparable from uncertainty and doubtful gropings. Everything is "cut and dry," in the very best sense."—*Educational News*.

"Those who are obliged to study without assistance will find a good deal of help in this book. . . . They cannot fail to obtain many useful hints. The test papers are specially useful; they are specially suited to the capacity of students who are hoping to pass this examination." *The Practical Teacher*.

"Forming an admirable course of study for candidates for the Intermediate Examination in Arts and Science."—*School Guardian*.

"This will be an invaluable guide to candidates. The arrangement cannot fail to impart method to a student's exertions. The solutions of actual Examination Papers will be valuable."—JOHN FINLAISON, M.A., Wrangler, Cambridge (late Examiner).

INTERMEDIATE LATIN.

On the same plan. Price 2s.

University Correspondence College.

THE TUTORIAL SERIES.

MATRICULATION MATHEMATICS.

On the same plan as Intermediate Mathematics, containing all the Questions from the last twenty Papers, and Solutions to Jan., 1887.

“Undoubtedly the candidate for Matriculation will find it good practice and training to work at a careful selection of old Matriculation Papers, and these, with much and judicious care, the editors of this book have selected. But they have done much more than this. They give excellent advice as to the text-books to use, and then they lay out the students’ work in the shape of ‘Weekly Schemes of Study,’ with the proper allowance of Matriculation Examination questions at every stage. The little book is an excellent daily companion for the candidate in his preparation.”—*School Board Chronicle*.

B.A. MATHEMATICS, QUESTIONS AND SOLUTIONS.

Containing *all* the Papers in Pure Mathematics given at the B.A. Examinations, including 1886, with complete Solutions; and an article on Suitable Books for Private Students. Price 2s.

“The solutions are admirable, and cannot fail to be suggestive even to experienced mathematicians.”—*Irish Teachers’ Journal*.

“We can recommend this little volume to all whom it may concern.”—*Practical Teacher*.

“This is an excellent little book, and, judiciously used, would be invaluable as a self-educator. There is nothing that so vividly brings before the student the nature of the ordeal which he has to undergo, as miscellaneous papers actually set in the School where he proposes to compete in mental gymnastics.”—JOHN FINLAISON, M.A. Cantab. (late Examiner).

Univ. Corr. Coll. Tutorial Series.

B.A. Guides. Published the week following each Examination. CONTENTS: The Papers set at the Examination—Complete Solutions to the Mathematics—A Practical Guide to suitable books for private students preparing for the Examination, and of Authors prescribed for the next year. Price 2s. No. 1, October, 1887.

B.A. Mathematics, Questions and Solutions, from 1881 to 1886. Contains article on Suitable Books for Private Students. Price 2s.

Sophocles.—Electra. An English Translation. Price 2s.

Demosthenes.—Androtion, An English Translation of. Price 2s.

B.A. English, 1888. A Literal Rendering of the more difficult parts of Alfred's "Orosius." By J. LOCKEY, M.A. (London). 1s.

Glossaries to Alfred's Orosius. 1s.

FOR INTERMEDIATE ARTS.

Intermediate Arts Guides. Contents similar to B.A. Guide. Price 1s. No. 2 was published July, 1887. No. 1 still in print.

Intermediate Mathematics, for Intermediate B.A. & B.Sc. 2s. 6d.

Intermediate Latin. 2s.

Intermediate Greek. 2s.

Cicero, Pro Cluentio. A Translation. 2s.

Cicero, Pro Cluentio. Vocabularies in order of the text. 1s.

Homer, Odyssey XVII. A Translation. 2s. Vocab. 1s.

Horace, The Epistles. Interleaved Vocab. in order of the text. 1s.

FOR MATRICULATION.

Matriculation Directories. Contents on the same lines as the B.A. Guide. No. 3, Jan., 1888, price 6d. Back Numbers may be had.

Matriculation Mathematics. 1s. 6d.

Matriculation Latin. Hints, Notes, and Sentences. *Nearly ready.* 1s. 6d.

Matriculation Chemistry: Notes and Papers. Price 1s. 6d.

Caesar, Gallic War, Book VII. Vocabularies in order of the text. 6d. Interleaved, 9d.

Xenophon, Cyropaedeia, Book I. Vocabularies in order of the text. 6d. Interleaved, 9d.

Sallust, Catiline, Vocabularies. 6d. and 9d.

Homer, Iliad, Book VI. Specially prepared for Matriculants. Price, 2s. 6d. Or, separately, in Three Parts. Texts and Notes, 1s. 6d. Translation, 1s. Vocabularies, interleaved, 1s.

To be had, post free for stated amounts, only on direct application to

W. B. CLIVE, 7 & 8 Dalrymple Terrace, Cambridge.

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The Tutorial Series.

DEMOSTHENES. *In Androtion*

ANDROTION.

AN ENGLISH TRANSLATION.



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AGAINST ANDROTION.

FOR AN UNCONSTITUTIONAL PROPOSAL.

ARGUMENT BY LIBANIUS.

THERE were at Athens two assemblies, the one perpetual, which, on the Hill of Ares, gave judgment about wilful murders, woundings, and such-like matters; the other, administrative; this latter was changed annually, and consisted of 500 men who had reached the senatorial age. And there was a law enjoining this assembly to build new triremes, and forbidding it to ask for a reward from the people unless it built them. On this occasion, then, the Senate did not build the triremes, but Androtion moved in the popular assembly a decree giving a crown to the Senate. Hereupon he is indicted for an unconstitutional proposal, his accusers being two enemies, Euctemon and Diodorus. And Euctemon has spoken first, while Diodorus follows with this speech. And the accusers say, first, that the decree had not been submitted to the Senate (for there was a law forbidding a proposal to be laid before the people before it was sanctioned by the Senate, and Androtion, contrary to this law, brought forward his measure unapproved by the Senate); secondly, that it was opposed to the law which enjoined that a Senate which had not built the triremes should not ask for a reward, and, if the asking is forbidden, plainly the giving also is not allowed. Such is the law of the question. They also bring forward two charges against the person, the one of immoral life, the other of public debt, and they say that Androtion is disfranchised on both counts; for he had both lived a life of debauchery, and his father's debt was still owing to the State.

SECOND ARGUMENT.

There existed at Athens different kinds of magistracies, of which some were called Klerotae, others Cheirontonetae, and others Haeretae. And the first are those filled by drawing lots, as the offices of Dikasts; the second by show of hands in the popular assembly, as those of the Generals; and the third by voting, as those of the Choregi. And of the first kind was the Senate of the Five Hundred. And we say "of the Five Hundred" in contradistinction to that of the Areiopagus. For there are three differences between them. And the first is, that the Senate of the Five Hundred administers State affairs, but that of the Areiopagus only criminal matters; and if any one should say that the latter is wont to regulate the State, we say that, when very urgent necessity has arisen, then only has it deliberated on State affairs. The second difference is, that the Senate of the Five Hundred consists of a limited number, and the latter of an unlimited. For, as some of the orators say, the nine Archons are yearly added to it; but, according to others, the six Thesmothetae only. For there were six Thesmothetae, who took cognisance of morality; and there were also three others—one the Eponymus, from whom also the year was called Eponymus; the second the Basileus, who regulated the affairs of orphans and judged sacrilege; the third the Polemarch, who had charge of the military department. And the Thesmothetae ruled for a year only, being examined before their magistracy about all their previous life. And if they were found just in every respect, they ruled for one year. Then again, after the year, they were examined to see if they had ruled well in it. And, when proved to have ruled justly, they were added to the Senate of the Areiopagites. And thus these latter did not fall under rules in respect of number. But if not, they were expelled. The third difference is, that the Senate of Five Hundred was changed yearly, but that of the Areiopagites was perpetual; for, unless any member committed a great crime, he was not expelled. But, since our concern is not with the Senate of the Arciopagus, but with the Five

Hundred, it behoves us to learn how it ruled. One must know, then, that the Athenians did not reckon their months according to the course of the sun, as we do, but by that of the moon. For, by the sun's course, one year has 365 days, so that it follows that the month contains 30 days and a third and a twelfth of a day. For 10 times 30 is 300, and twice 30 is 60; five are left. The third of the 12 is 4, one remains; the twelfth of the one is 2 hours. While, according to the moon's course, the year contains 354 days, so it follows that the month contains $29\frac{1}{2}$. For 10 times 20 is 200, twice 20 is 40, 10 times 9 is 90, twice 9 is 18, and the half of the 12 is 6. So that altogether there are 354 days; but, according to the sun's course, 11 days are left, and the Athenians, adding these in together every third year, made the intercalary month of 33 days. At any rate, the year, according to the moon's course, contains 354 days. And these last days the Athenians called days of election; and in them Attica was without magistrates, and in these they brought forward the Archons for election. The Five Hundred then ruled for 350 days. But, since they were many and administered business with difficulty, they divided themselves into ten sets according to their tribes, by fifties; for each tribe elected that number. So it followed that the fifty ruled the others for thirty-five days. For these 35 days are the tenth part of their year. But since, again, the fifty were a large number to conduct government at once, the ten chosen by lot ruled for one day of the seven, and in like manner each of the others according to lot ruled his own day, until the seven days were completed. And it resulted that, of the Archons, three did not hold office. And each, when ruling for one day, was called the Chairman. And why, pray, did he rule for one day only, since he was entrusted with the keys of the Acropolis and all the money of the city? Well, so that he should not be seized with a passion for absolute power, for this reason they allowed him to rule for one day only. One must know, too, that the fifty were called Prytanes, and the ten Proedri, while the one was called the Chairman. But we must pass on to the argument of the speech before us.

It was customary for the Senate of Five Hundred to receive money from the people with which to build new triremes; while there was a law, that the Senate which appeared to the people to have taken wise measures should be crowned. This Senate, then, which is the subject of our speech, received the money from the people, but did not build the triremes; though it seemed, in all other respects, to have acted well. And so Androtion the orator, being a leading man in this Senate, moved the proposal for the Senate to be crowned. And this proposal was attacked, as being unconstitutional, by Euctemon and Diodorus, who were enemies of Androtion. The question then turns on matters of fact contained in writings, a consideration for future time, if it is right to do this, or if it is right to give this, or not. And since, for the consideration of the speech, it concerns us to understand the pleas, come, let us first explain those of the accusers. Euctemon and Diodorus then attack the proposal according to four laws, of which the first says that a proposal unsanctioned by the Senate must not be brought before the popular assembly. For, because this assembly is numerous, and is often led astray, not thinking whether a measure contains a lurking flaw, it is first sent before the Senate of the Five Hundred; and this examines it to see if it contains any defect or flaw; and thus it is laid before the popular assembly. The defendant ought then first to have brought his proposal before the Senate; but he did not introduce it, for the Senate had just lately come into power, and he feared lest it should be opposed. For every man likes to show that his predecessor has ruled badly. The second law is, that the Senate which has built the triremes should ask for a reward. The third law, that a man of immoral life shall not take part in the government. The fourth, that a public debtor should have no part in politics. But let us also mention the pleas of the defendant. Androtion then quotes precedent in opposition to the first law; for he says that it is ruled by precedent that a proposal unsanctioned by the Senate can be brought before the popular assembly. And he opposes the second on legal grounds; for he also brings

forward a second law, which orders that the Senate, if it appear to the people to have passed good measures, should be crowned. And to the other two he makes reply by a bill of exceptions, saying that it is not on this occasion that he should be tried on these points. And some have tried to show that this speech is concerned with matters of fact, in opposition to conflicting legal issues, saying, "See, here also two laws are brought into conflict, owing to a circumstance, of which the one has been transgressed through the fulfilment of the other." But we say that, in a case of facts as opposed to one of conflicting laws, neither is transgressed, but we consider which ought to be transgressed. While in the present speech it is not so. For the one of the laws has been transgressed, that which says that a Senate which has not built triremes should not ask for a reward. And this is not peculiar to a case of facts as against one of conflicting statutes, but belongs to the latter only.

One must also know that, when there are two accusers, of whom one is younger and the other older, the latter undertakes the introductory speech, according to his position; as, in this case, Euctemon, being the elder, made the first speech, and pronounced the opening and the setting forth of the case, and a part of the arguments. While Diodorus, being a private citizen, got the present speech from Demosthenes. And it is a secondary speech, and contains what Euctemon left out.

THE SPEECH AGAINST ANDROTION.

1. Just as Euctemon, gentlemen of the jury, having been ill-treated by Androtion, thinks at once to seek justice for the State and satisfaction for himself, I too will endeavour to do this, if I by any means can. And it has chanced that, while Euctemon has endured many cruel injuries in violation of all laws, they are less than the troubles which have befallen me through Androtion. For he has been wronged in purse, and by an unjust expulsion from among you; while not one of living men would have associated with me if the misrepresentations

of the defendant had found credence with you. 2. For he charged me with what any one would shrink from mentioning who did not happen to be like him, namely, that I had murdered my own father; and having trumped up an indictment for impiety, not against me, but against my uncle, charging him with impiety, because he associated with me after the commission of the deed, he brought me to a trial, in which, if I had happened to be convicted, who would have suffered more cruel wrongs than I by his contrivance? For what man, either friend or stranger, would ever have been willing to meet me? And what state would have suffered anywhere within its bounds a man supposed to be guilty of such impiety? There is none. 3. I then, when on my defence, was acquitted of this charge by you, not narrowly, but so that the defendant did not obtain a fifth part of the votes. And on this man, with your aid, I will seek to be revenged, both now and at all other times.

Now, though I could say much more, I will lay aside private wrongs. But, as to the question on which you are now about to vote, and those acts during his political career by which the defendant has done you no small injury, I will try briefly to explain what Euctemon seems to me to have omitted, and what it is better for you to hear. 4. For, if I saw that he had any honest defence to offer to the charge brought against him, I would make no mention of these matters; but I know for certain that he has nothing honest or just to say, but he will seek to deceive you by dressing up delusive arguments to meet each of these charges. For he is, men of Athens, an artist in speech, and during his whole life has devoted himself to this one pursuit. Lest, then, being deceived, you should be persuaded to vote contrary to your oaths, and to acquit this man, who, for many reasons, is deserving of punishment, give your attention to what I shall say, so that, having heard me, you may be able to give the right answer to his arguments.

5. For there is one clever argument he thinks he has, about the omission of a previous resolution of the Senate. There is a law, he says, that if the Senate appear to have

discharged their duties in a manner worthy of reward, the people shall give them their reward. The Chairman, he says, put the question, the people voted, it was carried. There is here, he says, no need of a previous resolution, for what took place was according to law. But my opinion is quite opposed to his, and I think you will agree with me, that resolutions of the Senate are only to be brought forward in those cases which the laws permit, but in cases where the laws do not apply surely no proposal at all should be made. 6. He will say, however, that all Senates which have ever received rewards from you received them in this way, and no previous resolution of the Senate was ever passed for any. But I believe that he is not speaking the truth; nay, more, I am sure of it; but, even if such a statement were ever so true, while the law orders otherwise we ought not surely, because an error has often been committed before, to commit it again now; but, on the contrary, we should begin with you first, and compel the fulfilment of such regulations as the law directs. 7. And do you not talk of the frequency of the practice, but prove that it is right. For, if the laws have been broken formerly and you have followed the practice, you would not justly be acquitted for that reason, but should much the more be condemned. For as, if any of the former wrong-doers had been convicted, you would not have moved the proposal, so, if you now pay the penalty, no one will move it again.

8. Next, as to the law which expressly forbids the Senate to ask for its reward when it has not built the triremes, it is worth your while to hear the defence he will set up, and to observe the shamelessness of his character, by what he will venture to argue. The law, he says, forbids the Senate to ask for a reward if it has built no triremes; I allow it. But, he says, it nowhere hinders the people from granting the reward. If then I gave it at their request, I moved contrary to law; but if I made no mention of the ships in the whole of my decree, but adduced other reasons why the Senate should receive a crown, how did I move contrary to law? 9. To this it is not difficult for you to make a right reply, first, that the Proedri of the Senate and the Chairman who puts these matters to the

vote asked the question and ordered a division, "Who thinks that the Senate has discharged its duties worthily of reward, and who does not?" But surely men who were not asking or expecting to receive anything ought not to have put the question at all. 10. Besides, when Meidias and some others brought charges against the Senate, the Senators, rising to their feet, begged you not to deprive them of their reward. And there is no need for you jurors to learn this from me, for you were present yourselves and know what occurred in the assembly, so that, when he denies that the Senate asked for a reward, give him this answer; but I will prove this to you also, that the law moreover does not allow the people to grant the reward, if the Senate has not built the ships. 11. And for this cause, men of Athens, the law was expressed in this way, that the Senate, if it had not built the triremes, should not be allowed to ask for a reward, that it may be impossible for the people to be misled or deceived. For the framer of the law did not think it right to let the matter depend on the intelligence of speakers, but that whatever he could contrive that was both just and beneficial for the people should be appointed by law. Have you not built the triremes? Then don't ask for your reward. And when it does not allow asking, does it not most strongly forbid granting?

12. It is worth while, men of Athens, further to enquire how it comes that, even if the Senate have discharged all their other duties creditably, still, if they have not built the ships, it is unlawful to ask for their reward. You will find that this stringent enactment is for the people's good. For I think that no one will dispute that, whatever has befallen the State, or now belongs to it, either of good fortune or of the contrary (that I may avoid ill-omened words), has arisen in the one case from the possession, in the other from the want, of a navy. 13. And one might cite many examples, both ancient and modern. But let me first take this example of those which are familiar to all ears. Those men who built the Propylaea and the Parthenon, and adorned the other shrines with the spoils of the barbarians, on which we all justly pride ourselves,

you have surely heard, that after they deserted the city and were blockaded at Salamis, through having triremes they conquered in the naval battle and preserved their own possessions and the State, and conferred many great benefits on the rest of the Greeks, of which not even time can destroy the memory. 14. Well; that is an old and time-worn tale. But, to come to what you have all seen, you know that lately you took aid to the Euboeans in three days, and sent away the Thebans under a truce. Would you have accomplished this so quickly if you had not had the new ships, in which you took over your troops? You could not have done it. And one might mention many other advantages, which have accrued to the city through the good condition of its navy. 15. Yes; but how many misfortunes from its bad condition? I will pass over most of them; but in the Decelean War (I will remind you of one old event, which you all know better than I), though many dreadful misfortunes had befallen our countrymen, they were not reduced to submission until their navy was destroyed. But why speak of time-worn events? In our last war, that against the Lacedaemonians, you know, when it was thought that we were not prepared to send out an expedition, what a state the city was in; vetches were exposed for sale. But when you put to sea, you obtained peace on your own terms. 16. When your ships, then, men of Athens, have such an effect in inclining the balance either way, you have justly made this an indispensable condition of the Senate's receiving its reward. For if they well discharge all their other duties, but do not build these, the instruments by which we originally acquired and still preserve our possessions, I mean the triremes, the rest would be useless. For the safety of the whole must first be secured for the people. This man, however, is so fully persuaded that he has the right to move and propose what he pleases, that, although the Senate has discharged its functions in other respects, as you hear, but has not built the triremes, he has moved a decree to grant it a reward.

17. And that this is not contrary to law, neither could the defendant assert, nor you be made to believe. I hear,

however, that he will urge a plea of this kind, that the Senate is not to blame, but that the treasurer of the ship-builders ran away with two talents and a half, and the thing has been a misfortune. But I, in the first place, am astonished at this very thing, that he should ask you to give a crown to the Senate for this failure; for I imagined that such honours were confined to successful performances; and I wish, further, to make this observation to you. 18. I deny that it is right to contend for both, that the reward has not been given contrary to law, and that the want of triremes is not the fault of the Senate. For, if it is right to give the reward, even if they have not built any ships, what need to mention through whose fault they were not built? And, if it is not lawful, why should the Senate receive the reward any the more because he can show that it was through this or that man that the ships were not built? 19. And, apart from this, it appears to me that such arguments give you a choice, whether you think it right to listen to pleas and excuses from those who injure you, or to possess ships. For, if you accept these excuses from the defendant, it will be clear to all Senates that it is their business to find out plausible excuses to offer you, not to build triremes; and, in consequence, your money will be spent and you will have no ships. 20. But if, as the law bids, and as beseems men on their oaths, you proceed sternly and absolutely to overrule excuses, and let it be made evident that you have withheld the reward, they will all have the triremes ready for you, seeing that nothing has so much weight with you as the law. However, I will clearly prove to you that no one else is to blame for the neglect of the ship-building; for this very Senate, which set aside the law, chose this man for itself.

21. Again, as to the law concerning immorality, he attempts to say that we insult and slander him unfairly; and he says we ought, if we believed these charges to be true, to have appeared against him before the Thesmothetae, so as to risk a thousand drachmas in case we were proved to be false accusers; but that now we are deceiving by empty accusations and abuse, and troubling you with

matters in which you have no jurisdiction. 22. But I think that you ought first to consider this with yourselves, that abuse and accusation are altogether different from proof. For it is accusation when a man makes a bare statement, without furnishing any grounds for believing him; but it is proof when he at the same time demonstrates the truth of what he says. It is necessary, then, that those who prove a case must either produce circumstantial evidence to show you its trustworthiness, or adduce probable arguments, or bring forward witnesses; for of some things it is not possible to give you ocular demonstration; but when a man can offer any of these, you rightly consider that you have sufficient proof of the truth on all occasions. 23. We then prove these charges, not by probable arguments, nor by circumstantial evidence, but by a witness from whom the defendant can most readily obtain satisfaction, a man who has produced a paper, in which all the acts of the defendant's life are written, and who has made himself responsible for his evidence. So that, when he says these charges are mere abuse and accusation, answer him that it is proof, and that his own statements are abuse and accusation. But when he says that we ought to have proceeded by way of denunciation before the Thesmothetae, give him this answer—that we are going to do so, and that now we are rightly referring to this law. 24. For, if we had brought these charges against you when you were on your trial on any other kind of indictment, you might justly be angry; but when you are on your trial for proposing an unconstitutional measure, and the laws do not allow those who have lived such lives to propose even what is lawful, and we show that you have not only moved an unlawful decree, but also lived an unlawful life, how can it be unfitting to refer to a law by which your guilt is proved?

25. And you should also understand that Solon, who enacted these laws and most of the rest, a lawgiver in no respect like the defendant, gave to all who wish to obtain justice for injuries, not one, but many ways of proceeding against the wrong-doers. For he knew, in my opinion, that for persons in the State to be alike, either clever, or

bold, or well-behaved, would be impossible. If, then, he should so frame his laws that only the well-behaved could get justice, he thought that many villains would go unpunished; and, if so as to help the bold and eloquent only, those unversed in public speaking would not be able to get justice in the same way. 26. And he held that no man should be prevented from obtaining justice in the way suited to his abilities. How, then, was this to be? By giving many ways of proceeding at law against wrong-doers; as for theft. Are you strong and confident in yourself? Take the thief to prison; but you risk the loss of a thousand drachmas. Are you less strong? Show the magistrates the way to him. 27. Are you afraid of this too? Indict him. Do you distrust yourself, and are you too poor to pay a thousand drachmas? Sue him for theft before the arbitrator, and you will run no risk. None of these proceedings is the same. For impiety, in the same way, you are allowed to take to prison, indict, sue before the Eumolpids, lay an information before the Basileus. And for all other offences much in the same way. 28. Now if any one, instead of arguing that he is not a wrong-doer, or not guilty of impiety, or of whatever he was being tried for, should think he ought to be acquitted for such reasons as these—if he had been taken up, because you might have sued him before an arbitrator, or ought to have indicted him; and if he were defending an action before an arbitrator, that you should have taken him up, and so risked a thousand drachmas—surely it would be ridiculous. For the defendant, if he be innocent, ought not to argue about the method of punishment, but to prove his innocence. 29. In like manner, Androtion, if you propose decrees, after living an immoral life, don't think you are to escape punishment because it is possible for us to denounce you before the Thesmothetae; but, either prove that you are not guilty, or endure the penalty of having moved when your character was such; for it is not legal to do so. But, if we do not prosecute you in all the ways which the laws allow, be thankful for all that we omit out of those ways; don't on that account think to escape punishment entirely.

20. It is worth your while, men of Athens, to look into the character of Solon, who passed the law, and to consider what forethought he exercised for the constitution in all the laws that he framed, and how much more anxious he was about that than the immediate subject of any law he was passing. One may see this in many ways, but especially in the law which forbids those guilty of immorality to speak or move proposals. For he saw that, though the majority of you are allowed to speak, you do not speak, so that he thought this was no hardship; and he might have passed much severer enactments, if he had wished to punish these men. 31. But he was not anxious about that; he imposed the disabilities I speak of on behalf of you and of the constitution. For he knew, he knew, that to men of infamous lives that form of government is most objectionable in which all are allowed to publish their shame. And what is this? A Democracy. He thought then it would be dangerous, if there should ever happen to be a number of men who were at the same time both eloquent and bold, and infected with these infamous sins. 32. For the people, led astray by them, might commit many errors; and they might either attempt to overthrow the democracy entirely (for in oligarchies, even if men have led still more disgraceful lives than Androtion, it is not lawful to speak ill of the rulers), or they might corrupt the people all they could, so as to make them as like as possible to themselves. Therefore he entirely forbade such men to take any part in public deliberations, that the people might not be betrayed into error. In spite of which, this honourable man not only thought fit to speak and move proposals when under disabilities, but even to make unlawful ones.

33. With regard to the law, according to which, as his father had owed money to the State, and never paid it, he is not allowed to speak or to frame decrees, these are the answers you might reasonably make, if he says we ought to have proceeded by way of denunciation: we shall do this afterwards, but decidedly not now, when you are to give an account of the other wrongs you have committed, but when it is fitting according to the law. But now we

are showing that the law does not allow you to make even such proposals as are allowed to other citizens. 34. Prove, then, that your father was not indebted, or that he escaped from prison, not by running away, but by paying the debt. If you are not able to do this, you have moved a decree when you were not allowed; for the law makes you the inheritor of your father's disfranchisement, and, being disfranchised, you had no right to speak or to move decrees. And as to the laws which we have cited against him, if he should seek to deceive and lead you astray, I think you should give him the answers which I have explained to you.

35. And he has arguments upon other points, excellently contrived to deceive you, and it is better for you to hear of them beforehand. For he has one to this effect, that you should not deprive of their reward, or involve in disgrace, five hundred from among your numbers. "They are upon their trial," says Androtion, "and not I." But I say that, if your only object were to deprive them, and in no way to benefit the commonwealth, I should not have thought it necessary for you to feel much anxiety about it. But if, by doing this, you will encourage more than ten thousand other citizens to be better men, how much more honourable is it to make so many persons honest, than to gratify five hundred unjustly! 36. That the matter, however, does not concern the whole Senate, but only certain members, who are the causes of the evil, and Androtion, I am able to prove. To whom can it be a disgrace, if he is silent, and frames no resolution, and perhaps very seldom comes into the Senate House, that the Senate should not get their crown? Surely to no man. The shame belongs to him who frames decrees, and manages public business, and persuades the Senate to do what he wants. It was owing to these men that the administration of the Senate has not been worthy of a crown. 37. Granting, however, most absolutely, that the whole Senate are now on their trial, see how much more it is to your advantage to convict them than not. For, if you acquit them, the Senate House will be in the power of the orators; but, if you condemn them, in that

of the ordinary members. For the majority of them, having seen the Senate deprived of its crown, through the crimes of the orators, will not leave the business to them, but themselves discuss what is best. And if this should happen, and you should get rid of the old confederacy of orators, you will see, men of Athens, everything going as it should. Therefore, on this account, if for nothing else, you should pass sentence against them.

38. Hear also another thing which should not escape you. Perhaps Philippos and Antigenes will mount the Bema, and plead the cause of the Senate, and the checking clerk, and some others, who then, with the defendant, used to manage the Senate House, and are the authors of these malpractices. Now, you should all know that these men, though the pretext of their advocacy is to defend the Senate, in truth will contend on their own behalf and on that of the accounts which they must give of their administration. 39. For the matter stands thus. If you dismiss this impeachment, they are all released, and none of them will ever pay the penalty. For who would convict them, after you had crowned the Senate, of whom they had the guidance? But, if you condemn them, first, you will have given verdict according to your oaths; and next, when you get each of these men at the audits, you will punish him whom you believe to be guilty, and whom not guilty you will then discharge. Do not, then, listen to them as if they were speaking on behalf of the Senate and of the people, but regard them with indignation as persons seeking to deceive you on their own behalf.

40. I believe, also, that Archias of Cholargus (who was a member of the Senate last year) will, as being considered well-principled, petition and plead for them. You ought, I think, when you hear Archias, to do something of this sort—to ask him whether what the Senate is charged with seems to him to be creditable or discreditable; and if he says creditable, no longer listen to him as a well-principled man; and if discreditable, ask him again why he allowed such conduct, while claiming to be an honest man. 41. And if he says he spoke against it, but no one obeyed him, surely it is ridiculous that he

should speak for a Senate which did not hearken to his good advice. But, if he says he was silent, did he not err, if, when it was in his power to dissuade men from wrongdoing, he did not do so, but now dares to argue that men who have done so much mischief ought to be crowned.

42. I think, too, that he will not refrain from this argument, that all this has befallen him through the taxes which he collected on your behalf from a few persons who were not ashamed to be largely in arrear. And to make an end, he will accuse those (it will be easy enough) who did not pay the property tax, and will say that, if you convict him, all people will leave their taxes unpaid with impunity. 43. But do you, men of Athens, consider this first, that you are not sworn to give judgment on these matters, but whether his motion was legal; next, that it is monstrous of one who complains of others wronging the State, to expect to escape punishment himself for his own much greater wrong-doing; for surely it is a much heavier offence to move illegal decrees than not to pay one's property tax. 44. But, even if it were plain that, after Androtion's conviction, no one would be willing to pay taxes or to collect them, that you should not even then acquit him, learn from the following facts. Upon all the taxes from the time of Nausinicus, perhaps on three hundred talents or a little more, there is a deficiency of fourteen talents, of which the defendant collected seven; but I will grant he collected the whole. Now, for those who pay willingly you don't want Androtion, but for the defaulters. 45. You must, therefore, now consider whether you value the constitution, and the established laws, and your oaths, at this price. For if you acquit the defendant, when he has so evidently moved an illegal proposal, you will seem to every one to have preferred this money to the laws and the observance of your oaths; and yet you would not think it worth acceptance if any one offered it you out of his own pocket, much less on condition of your collecting it from others. 46. When, therefore, he urges this, remember your oaths, and consider the indictment, that the question is not about the exaction of property taxes, but whether your laws are to be valid. And with

regard to these matters, in what manner he will seek to mislead you by diverting your attention from the law, and, when he urges these points, what you must keep in mind, not to allow him to do so, though I could say much more, yet I think I have said enough, and will let them pass.

47. And I wish also to examine the political conduct of this honourable man, in which it will appear he has stopped short of nothing that is atrocious; for I will prove him to be shameless, bold, thievish, arrogant, and fit for anything rather than to be a statesman in a democracy. And just let us examine that on which he most prides himself, the collection of the money, not giving heed to this fellow's boasts, but considering the matter as it really occurred. 48. He said that Euctemon retained your taxes, and, promising to prove the charge or himself to pay the money, on this pretence he procured a decree for the deposition of a functionary elected by lot, and so crept into the collection. He harangued you when doing this, giving you a choice of three courses, either to break up your sacred vessels, or to levy a new contribution, or to exact payment from defaulters. 49. And as you naturally chose to exact payment from the defaulters, as he had you in his power by his promises, and had a license because of the crisis, he did not think fit to avail himself of the existing laws, or, if he did not think them sufficient, to pass new ones, but moved shameful and illegal decrees in the assembly, by means of which he made jobs for himself and has largely plundered you, putting in a clause that the Eleven should accompany him. 50. Then, taking them with him, he led the way to the houses of the citizens. And Euctemon, from whom he said he would collect the taxes or make them good himself, he could prove nothing against in this respect, but he collected them from you, as if he had undertaken the business, not because he was Euctemon's enemy, but yours. 51. And let no one understand me to say that payment ought not to have been exacted. For it ought. But how? As the law commands, for the sake of the rest; for this is in accordance with democratic principles. You have not been so much benefited, men of Athens, by all this money being exacted in

such a way, as you have been injured by the introduction of such precedents into the constitution. For, if you would enquire for what reason a man would rather live under a democracy than under an oligarchy, you would find this the most obvious reason, that everything is milder under a democracy. 52. I will, however, omit saying that the defendant has been more outrageous than any oligarchy you like to mention. But when have the most atrocious things been done in our State? In the time of the Thirty, you would all say. Then, however, it is said, no man was deprived of safety who could hide himself at home; but we accuse the Thirty, because they unjustly took men to prison from the market-place. The defendant, however, so surpassed them in brutality, that, while holding office under a democracy, he made every man's private house a prison, conducting the Eleven to your homes. 53. Moreover, men of Athens, what do you think of this, that a poor man, or even a rich one, who had spent a great deal, and perhaps for some reason was short of money, should climb over the roof to his neighbour's house, or creep under the bed, that he might not be caught and dragged to prison, or be subjected to other humiliations befitting slaves and not freemen, and be seen so doing by his wife, whom he married as a freeman and a citizen of the commonwealth; and that Androtion should be the cause of this, a man prevented by his previous actions and course of life from seeking justice on his own behalf, much more on that of the State? 54. And yet, if any one were to ask him whether property or the person is responsible for taxes, he would say property, if he were willing to answer truly; for we contribute from property. Why then, instead of sequestrating lands and houses and scheduling them, did you imprison and insult citizens, and the miserable resident aliens whom you treated with more insolence than your own servants? 55. And indeed, if you will consider what is the difference between a slave and a freeman, you will find this the chief point, that with slaves the person is answerable for all misdeeds, while with freemen, even if they get into the worst trouble, their person is still inviolable; for in most cases we have

to exact the penalty from them in money. Androtion, however, inflicted corporal punishment, as though on bondsmen. 56. And so basely and selfishly did he act towards you, that he thought it right for his father, who was imprisoned for a public debt, to escape without payment or being brought to trial, but for other citizens, who could not pay taxes out of their own property, to be dragged to prison. Besides, as if he were allowed to do what he liked, he distrained upon Sinope and Phanostrata, women of the town certainly, but not owing any property tax. 57. And if some think they were fit to be harshly treated, this at least is not a right thing to happen, that men should be so insolent upon opportunity offered, as to go to the houses of persons who owe nothing and carry away their furniture. One might find many deserving to be and to have been harshly treated; but the laws and customs of the constitution, which you ought to observe, say quite otherwise. In them there is mercy, indulgence, all things which are due to freemen. 58. In none of which the defendant, by nature or by education, has a share; for he has submitted to many insults and affronts in his connexion with men who never loved, but were able to hire him; for which he ought to vent his anger, not upon the first citizen that meets him, nor upon prostitutes of the same trade as himself, but on his father who brought him up in such a manner. 59. That these actions were not shameful and against all law, he will not be able to contend; but he is so shameless that in the popular assembly, striving always to anticipate his defence to this indictment, he dared repeatedly to say that on your account, and through you, he had drawn enemies upon himself, and was now in extreme peril. But I wish to show you, men of Athens, that he neither has suffered, nor is likely to suffer, any evil through what he did on your account; but through his own abominable and godless actions, though up to the present day he has suffered nothing, he will suffer, if you act justly. 60. For just consider. What did he promise you, and what did you appoint him to do?—To collect money. To do anything besides this?—Nothing. Come now, I

will remind you of the particulars of these collections. He exacted from Septines, of Coele, thirty-four drachmas; from Theoxenus, of Alopece, seventy drachmas and a little more; and from Callicrates, the son of Eupherus, and the young son of Telestus—I don't remember his name—however, of all that he levied upon, not to mention them severally, I hardly know if there was one that owed more than a mina. 61. Do you think, then, that these men severally hate and are hostile to him on account of his tax-collecting, or rather for different reasons; one, because he said, in the hearing of you all in the popular assembly, that he was a slave, and descended from slaves, and ought to be rated at the sixth part of his property, together with the aliens; another, he declared, had children by a common woman; this man's father had been debauched; that one's mother was a prostitute; another's thefts he had been scheduling from the beginning; another, he said this and that about; another, he abused by wholesale; and so on with all? And I know that they all, against whom he so intemperately conducted himself, each of them considered the tax to be a necessary expense; but they have been grievously angered at these humiliations and insults. 62. And I know well that you appointed this man to collect money, not to bring forward and throw in the face of each man his private misfortunes. For, if they were true, you should not have mentioned them: for all of us meet with many things that we don't like; and if you invented them, contrary to truth, what would you not justly suffer? 63. However, you shall learn yet more certainly that they all hate him, not for his collecting, for the insolence and violence with which they have been treated. For Satyrus, the superintendent of the naval stores, collected for you, not seven talents only, but thirty-four, from these same men, out of which he provided the tackling for the ships which sailed out. He does not pretend that he has any enemy on this account, nor that any of those from whom he levied are hostile to him. And reasonably so. For he, I believe, did what was required of him; but you, in your reckless haste and insolence, having acquired some authority, thought right

to overwhelm with false and foul reproaches men who had expended large sums on the State, and who were better, and of better family, than yourself. 64. Then must the jury believe that you did this for their sakes, and take upon themselves the acts of your callousness and dishonesty? They ought to hate, rather than protect, you for such conduct. For a man who acts for the State should imitate the character of the State; and you, men of Athens, should countenance such persons, and hate all such as the defendant. And perhaps you know this, but still I will tell it you—Whatever kind of persons you seem to cherish and support, these you will be thought to resemble.

65. And that he has not made this collection at all on your behalf, this I will quickly show you. For if he were asked who he thinks do the greater injury to the State, those who farm and live frugally, but through having to maintain children, through domestic expenses and other public burdens, are in arrear with their taxes, or those who plunder and waste the money of people who have readily paid their property-tax, and that which comes from the allies; surely, impudent as he is, he would not dare to say that those who do not contribute their own property commit greater wrong than those who steal that of the public. 66. For what reason, then, you abominable fellow, when you have been engaged in public life for more than thirty years, and in that time many generals have wronged the State, and many orators, who have been tried before these, your fellow-citizens, some of whom have been put to death for their crimes, and others withdrew, and are in exile—why did you never appear as the accuser of any of them, and were you never seen to show indignation at the wrongs of the State, although you are so audacious and eloquent; but here you appeared zealous for our interests, where it was necessary for you to ill-treat so many people? 67. Do you want me, men of Athens, to tell you the reason of this? It is because they participate in the wrongs done you by certain persons, and embezzle a part of the taxes they levy; and, through the insatiable avarice of their character, they

reap a double harvest from the State. For it is not more agreeable to quarrel with a large number of petty offenders than with a small number of great ones, and surely it is not more like a friend of the people to notice the crimes of the many than those of the few. But this is the reason that I tell you. He knows he is one of that class of wrong-doers; while he held you as of no account, and so he treated you in that way. 68. For, if you acknowledged yourselves to be a state of bondsmen, instead of men claiming empire over others, you would not have endured, men of Athens, the insults which he offered you in the market-place, when he was binding and taking to prison both aliens and citizens, bawling in the assemblies and on the Bema, calling people slaves and sons of slaves, who were better, and of better descent, than himself, and asking if the prison were built with no object. Yes, I should say it was, when your father went dancing off with his fetters at the procession of the Dionysia. But the rest of his acts of insolence no one could recount, so great is their multitude. For all of which collectively you should take vengeance to-day, and make him an example to others, that they may conduct themselves with more moderation.

69. But perhaps, notwithstanding these political faults, there are other things which he has managed creditably. Nay, on the contrary, his whole political life as regards you has been such, that what you have heard are the smallest grounds for detesting him. For what would you have me mention? His repair of the sacred vessels, and his destruction of the crowns; or his famous manufacture of the bowls? Why, for all these, if he had done no other wrong to the State, it will appear that he deserves to die, not once, but three times; for he is chargeable with sacrilege and impiety and theft, and everything else that is most outrageous. 70. The greater part of what he said to deceive you I will pass over. Pretending that the leaves of the crowns were dropping off and that they were rotten from age, as if they were of roses or violets and not of gold, he persuaded you to melt them down. And then, though for the taxes he added a clause that the public slave should be present, a pretence of justice, when

each man that paid was certain to check the accounts ; yet for the crowns, which he broke up, he did not apply the same just rule, but has himself been orator, goldsmith, treasurer, and checking-clerk. 71. Now, if you thought you ought to be trusted in all that you did for the State, you would not have been so clearly seen to be peculating ; but now, having defined what is just for the property-tax, when in another matter, the alteration of sacred properties, some of which were not consecrated even in our own generation, you are found not to have introduced the same safeguards which you did in the case of the taxes, is not the motive of your actions obvious ? I think it is. 72. And moreover, men of Athens, look what honourable and admirable public inscriptions for all future time he destroyed, and what impious and shameful ones he has written in their stead. I think you have all seen the inscriptions written beneath the rings of the crowns—"The allies crown the people of Athens for valour and justice" ; or, "The allies present as the prize of victory to Athene" ; or, naming the cities, "Such and such a people crown the Athenians, having been saved by the Athenians"—as, for example, there was somewhere inscribed, "The Euboeans, having been set free, crown the people of Athens" ; and again, "Conon after the sea-fight with the Lacedaemonians." Such were the inscriptions upon the crowns. 73. These, then, which brought you so much admiration and honour, have been obliterated by the destruction of the crowns ; and on the bowls, which this impure wretch ordered to be made for you in their stead, is inscribed, "They were made by the care of Androtion." And though, for his immorality, the laws forbid him to enter the temples, his name is in the temples engraved on the bowls. Like the former inscriptions, is it not, and reflecting equal credit on you ?

74. One may see, then, that three most disgraceful deeds have been accomplished by them : the goddess they have sacrilegiously despoiled of her crowns ; in the State, they have extinguished the glory accruing from those actions of which the crowns, while they existed, were a memorial ; the dedicators they have robbed of no small honour, the

credit of being grateful for obligations. Yet, having wrought this great multitude of evil deeds, they have reached such a pitch of shamelessness and audacity that they make mention of these things as honourable acts in their administration, and the one thinks that through his friend he will be protected by you, and the other sits by and does not sink into the earth for shame at his performances. 75. And he is not only so shameless with regard to money, but so dull as not to know that crowns are a token of merit, while bowls and the like are signs of wealth; and every crown, even if small, brings the same distinction as a large one; while cups and censers, if exceedingly numerous, cover their possessor with a certain showy varnish of wealth, yet if a man prides himself upon small matters, so far is he from obtaining honour on that account, that he is thought to be destitute of taste and good feeling. The defendant, however, has destroyed the possessions of honour, and has made those of wealth insignificant and unworthy of you. 76. And he did not even see that the Athenians never cared for the acquirement of wealth, but for glory were more ambitious than for anything else. Here is the proof: they once possessed greater wealth than any of the Greeks, but expended it all to win distinction, and, making contributions from their private property, they shrank from no peril in the pursuit of glory. By which means they have gained for themselves imperishable treasures, partly the memory of their achievements, partly the splendour of the sacred edifices raised to commemorate them, the Propylaea yonder, the Parthenon, porticoes and docks,—not a pair of little jars, four or perhaps three golden saucers, each weighing a mina, which, when you please, you will again move a proposal to melt down. 77. Not by levying tithes upon themselves, not by doing what their enemies would pray for, doubling the taxes, did they raise these sacred monuments; not by the help of such counsellors as you did they carry on the government; but by conquering their enemies, by doing what every well-minded citizen would wish, uniting the people in concord, and by expelling from the market-place men of such lives as

yours, they have left behind them a fame that will never die. 78. But you, men of Athens, have arrived at such a degree of stupidity and carelessness, that, though you have such examples, you do not imitate them; but Androtion is the repairer of your sacred vessels. Androtion, O earth and heaven! I hold that a man who enters the shrines and touches the holy water and sacred baskets, and presides over the services of the gods, ought not to be pure for a stated number of days only, but to have been pure all his life from those practices in which the defendant's existence has been passed.

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